Numb. XXIII.

The GUARDIAN.

——— Extrema per illos
Juſtititia excedens terris veſtigia fecit. Virg.

Tueſday, April 7. 1713.

HAVING already conveyed my Reader into the Fairy or Paſtoral Land, and informed him what manner of Life the Inhabitants of that Region lead; I ſhall in this Day's Paper give him ſome Marks, whereby he may diſcover whether he is impoſed upon by thoſe who pretend to be of that Country; or, in other Words, what are the Characteriſticks of a true *Arcadian.*

From the foregoing Account of the Paſtoral Life, we may diſcover that Simplicity is neceſſary in the Character of Shepherds. Their Minds muſt be ſuppoſed ſo rude and uncultivated, that nothing but what is plain and unaffected can come from them. Nevertheleſs we are not obliged to repreſent them dull and ſtupid, ſince fine Spirits were undoubtedly in the World before Arts were invented to poliſh and adorn them. We may therefore introduce Shepherds with good Senſe and even with Wit, provided their Manner of Thinking be not too gallant or refined. For all Men, both the rude and polite, think and conceive things the ſame way (Truth being eternally the ſame to all) though they expreſs them very differently. For here lies the Difference: Men, who by long Study and Experience have reduced their Ideas to certain Claſſes, and conſider the general Nature of things abſtracted from Particulars, expreſs their Thoughts after a more conciſe, lively, ſurpriſing Manner. Thoſe who have little Experience, or cannot abſtract, deliver their Sentiments in plain Deſcriptions, by Circumſtances, and thoſe Obſervations, which either ſtrike upon the Senſes, or are the firſt Motions of the Mind. And though the former raiſes our Admiration more, the latter gives more Pleaſure, and ſoothes us more naturally. Thus a courtly Lover may ſay to his Miſtreſs.

With thee for ever I in Woods could reſt,
Where never human Foot the Ground hath preſt;
Thou e'en from Dungeons Darkneſs canſt exclude,
And from a Deſart baniſh Solitude.

A Shepherd will content himſelf to ſay the ſame thing more ſimply.

Come Roſalind, *Oh! come, for without thee*
What Pleaſure can the Country have for me?

Again, ſince Shepherds are not allowed to make deep Reflections, the Addreſs required is ſo to relate an Action, that the Circumſtances put together ſhall cauſe the Reader to reflect. Thus by one delicate Circumſtance *Corydon* tells *Alexis* that he is the fineſt Songſter of the Country.

Of ſeven ſmooth Joints a mellow Pipe I have,
Which with his dying Breath Damœtas *gave:*
And ſaid, This, Corydon, *I leave to thee,*
For only thou deſerv'ſt it after me.

As

(Price Two Pence.)

As in another Paſtoral Writer, after the ſame manner a Shepherd informs us how much his Miſtreſs likes him.

As I to cool me bath'd one ſcorching Day,
Fond Lydia looking in the Waves lay.
The Wanton laugh'd, and ſeem'd in haſte to fly,
Yet often ſtop'd, and often turn'd her Eye.

If ever a Reflection be pardonable in Paſtorals, it is where the Thought is ſo obvious, that it ſeems to come eaſily to the Mind; as in the following admirable improvement of *Virgil* and *Theocritus*.

Fair is my Flock nor yet uncomely I,
If liquid Fountains flatter not. And why
Should liquid Fountains flatter us, yet ſhow
The boar'ring Flow'rs leſs beauteous than they grow?

A ſecond Characteriſtick of a true Shepherd is Simplicity of Manners, or Innocence. This is ſo obvious from what I have before advanced, that it would be but Repetition to inſiſt long upon it. I ſhall only remind the Reader, that as the Paſtoral Life is ſuppoſed to be where Nature is not much depraved, Sincerity and Truth will generally run through it. Some ſlight Tranſgreſſions for the ſake of Variety may be admitted, which in effect will only ſerve to ſet off the Simplicity of it in general. I cannot better illuſtrate this Rule than by the following Example of a Swain who found his Miſtreſs aſleep.

Once Delia *ſlept, on eaſie Moſs reclin'd,*
Her lovely Limbs half bare, and rude the Wind:
I ſmooth'd her Coats, and ſtole a ſilent Kiſs;
Condemn me, Shepherds, if I did amiſs.

A third Sign of a Swain is, that ſomething of Religion, and even Superſtition, is part of his Character. For we find that thoſe who have lived eaſie Lives in the Country, and contemplate the Works of Nature, live in the greateſt Awe of their Author. Nor doth this Humour prevail leſs now than of old: Our Peaſants as ſincerely believe the Tales of Goblins and Fairies, as the Heathens thoſe of Fauns, Nymphs and Satyrs. Hence we find the Works of *Virgil* and *Theocritus* ſprinkled with left-handed Ravens, blaſted Oaks, Witch-crafts, evil Eyes, and the like. And I obſerve with great Pleaſure, that our *Engliſh* Author of the Paſtorals I have quoted hath practiſed this Secret with admirable Judgment.

I will yet add another Mark, which may be obſerved very often in the above-named Poets, which is agreeable to the Character of Shepherds, and nearly allied to Superſtition; I mean the uſe of Proverbial Sayings. I take the common Similitudes in Paſtoral to be of the Proverbial Order, which are ſo frequent, that it is needleſs, and would be tireſome to quote them. I ſhall only take Notice upon this Head, that it is a nice Piece of Art to raiſe a Proverb above the vulgar Stile, and ſtill keep it eaſie and unaffected. Thus the old Wiſh, *God reſt his Soul*, is finely turned,

Then gentle Sidney *liv'd the Shepherd's Friend,*
Eternal Bleſſings on his Shade attend.

This Paper is to be had of Mr. Yemes *under the* Thatch'd-houſe *Tavern in St.* James's-ſtreet; *Mrs.* Bond *at* Charing-croſs; *Mrs.* Bolter *near the* Temple-gate; *and Mr.* Round *in* Exchange-Ally.

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